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ABSTRACT

This report summarizes two joint sessions held by the Indian Nations At Risk Task Force and the National Advisory Council on Indian Education to hear testimony on educational issues related to Native American language and culture. Educators, students, parents, and tribal officials made presentations concerning: the importance for academic success of retaining one's Native or historic language base; the suppression of Native language experienced by older tribal members who attended boarding schools; philosophical problems and personal experience in bilingual education; efforts to preserve the culture and language of small tribes; the need to train non-Native teachers of Indian students about Native culture and language; and three programs and strategies that work. The federal Native American Languages Act, which supports the use and preservation of Native languages, is briefly summarized. State and local initiatives related to bilingual education in Wisconsin, New Mexico, Alaska, and Washington are described. Recommendations are made concerning: standards, definitions, and planning for teaching Native languages; higher education and alternative certification for teachers of Native languages; the importance of studying tribal history; and the special challenge of providing cultural education for urban American Indians. (SV)

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INAR/NACIE Joint Issues Sessions
NIEA 22nd Annual Conference - San Diego, California
October 15, 1990

"Native Language and Culture"

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INAR/NACIE Joint Issues Sessions
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Summary: "Native Language and Culture"

The first session on Native Language and Culture was co-hosted by INAR Task Force Co-Chair William Demmert and NACIE Council member Marie Cox. The second session on these issues was co-hosted by INAR Task Force member Hayes Lewis and NACIE Council member Helen Scheirbeck. The following issues, recommendations and successful programs were discussed:

I. **The Impact of History**

- For many years the thrust in education was to Americanize everyone, from the most recent immigrant to the oldest Native American on these shores, which meant focusing language instruction on English, the language of the school. This resulted in a movement away from developing or retaining one's Native or historical language base. More recently research has shown that when children establish a language base centered on their home or community language, they are more likely to succeed in school. We are also being told that it is possible to learn more than one language simultaneously without one interfering with acquisition of the other; and that the bilingual person can do as well or better than a monolingual person in many situations.

- My mother can understand our Blackfeet language, but she never did teach me because when she was younger, she was sent to a boarding school where they used to beat her for speaking her language. When I was in high school I took Blackfeet language, but I was only taught to count from one to ten, and that was it. The teacher just sat in a corner and beaded and we were turned loose in the classroom. My son is now in high school and he has learned how to sing Indian songs. But everything from our culture he learned at home from us and he isn't learning anything in school. So how can we get these things back in our schools?

- Apache high school students from the San Carlos Apache Reservation, who are learning their Native language for the first time, want to know why they did not learn to speak it as a child. The reason is that many of their parents finally submitted in one way or another to the education system's focus on acculturation and ceased teaching their children any language other than English. It is time for the United States government to undo the damage it has done by providing more funding so that more teachers can be hired to teach Native languages. If we are teaching French and Spanish, why not also teach Apache? But it also has to start with us. As parents we have to stop talking to our children in English and go back to using our Native language.

- Sometimes cultural traditions cause loss of language. The Acoma Pueblo are not allowed to record anything, and so even though some members still know the spoken language, it is being lost and this is a big problem. This is further complicated when Native Americans intermarry and then stop speaking their Native language even around the home. Over time we forget.

- While doing little work with the Hoopa language and working with all sorts of different tenses, I was amazed to discover a reflection of cultural interactive patterns among my

relatives that I had attributed to oppression or some other factor. If you don't know your language, you cannot even appreciate the way it may be a mirror of your cultural values.

- I worry about the gaps. In Minnesota, and probably in Wisconsin also, our Native language was taken from us during the boarding school and missionary era in the 1930s. I still run into Elders today who were not allowed to speak their language and were beaten for doing so. I feel very fortunate because I was brought into this world in a family where our first language--Ojibwa and Chippewa--was spoken by everyone including my grandfather. But there was a cultural and language gap during that boarding school era and probably another one during the war. More importantly, when the prohibition era was lifted in 1952 and Indians could once again drink in public, our people became a lost people. We lost our language and our culture--just hung it up. Then from 1975 on, people started to realize the loss and tried to get back their identity as Indian people. The drums started coming back. The ceremonies started coming back. Native language is now on the rise in Minnesota. Thanks to the community college system and other colleges our language seems to be coming back.

- If we are going to be bringing language and culture into our elementary schools we really need to stress parental involvement and the fact that in the era when parents grew up, our language and culture was suppressed and denied. This is important so that parents have a sense of pride and so that children understand why it is important for them to relearn and retain their Native language.

- Some tribes like the Yaqui in the Tempe, AZ area are having problems receiving educational services because their historical experience with being from Mexico causes them reluctance in identifying themselves for fear of being deported. The Yaquis and possibly some other tribes should be given another chance to be recognized because they were only given three years and then enrollment was closed in 1980 and this did not give them enough time to register.

II. **Preserving Language & Culture vs Pursuing Education - Is it Necessary to Choose?**

- It is bothersome to consider how we are going to manage to retain our Native languages. Those of us who are Elders do know both English and our Native tongue. But I often hear younger people worrying that the more education they get the less Indian they become.

- On the other hand, some families whose children have been bilingual and have gone on to receive postgraduate professional training in medicine or in business feel that their son's or daughter's bilingual/multilingual ability has been a big asset to their careers and has not threatened their sense of who they are or their Native heritage.

- We need to keep our own languages, but it is also important to speak English which is the common language in the American school. The English is important because it is the language which allows us to communicate effectively with teachers, administrators and others in the society at large. School may not be the place for Native language instruction because it is not the common language.

- Socialization plays a strong role as children are growing up, and if they happen to be in a family that values and passes on their own language and culture, they will value that. Even though they go out and pursue an education, they will always come back home and participate in the language, culture, and ceremonies. But sometimes when young people go out into the mainstream, they start talking English and acting like the Europeans because they are

around them all the time, and they lose their connection and forget their language and culture. So it is very important that we teach our children and grandchildren, and take responsibility for maintaining our culture, because if we don't, we will lose them.

- I'm a Tlingit from the Juneau and Chilkoot areas and I disagree that the more education you get the less Indian you become. I feel that the more you are educated the more you want to know about your own culture. The Tlingit language is still a part of my life even though I have been to college. My parents and grandparents couldn't speak or write English. My grandfather learned the Russian language from the priests because he was ordained to become a helper. So as a child I too learned the Russian alphabet and to read the prayer book. I enjoy speaking my Native language and will always want to pass it on to my children. I believe it is good to know your Native language and also other languages. Being bilingual and having learned English as a second language helps us to be tolerant of others who have difficulty speaking it. I work for Harbor View Elementary School as a counselor, and we have children who are coming from Puerto Rico with hardly a word of English. You lay it on them gently because you know you had a hard time learning it yourself.

- I am a Tlingit, born and raised Sitka, AK and I have always had a very curious mind. As a young woman I wanted to learn everything I could about our Tlingit legends. My father had gathered 200 of them, but that wasn't enough, so I went to Peter Nielsen, Sr., who is a nationally recognized artist, and from him I learned our art. Since then, everywhere I have been I have wanted to learn the language and know about the culture. I have learned the Paiute language when I lived in Nevada. When I lived in Washington State with the Yakima people--I am married to a Yakima 17 years--I learned the Yakima language. I discussed this with other women when I was in graduate school at the University of Washington and we agreed that wherever we were, we wanted to be with the people--be part of them. I want to live the Indian life wherever I happen to be.

- As our people become mainstreamed, they start believing the non-Indian ways and no longer practice their traditional ways. As a chemical dependency counselor, I started noticing this when I would work with young people--many of whom were brought up in white foster homes--who all of a sudden at ages 18 and 19 want to become Indian. They will say "I want to learn the songs. I want to learn the language. I want to know who I am."

III. Problems and Concerns

- There are nearly 6,000 languages in the world that are recorded and spoken. Of those only about 261 are languages with speakers who could be considered fluent and a majority of those are Native languages among indigenous peoples around the world. The proportion of 261 to 6,000 gives you some idea of how fragile the Native languages really are. To preserve them will take a lot of action, locally, nationally, and internationally. We have talked about it long enough.

- On the Blackfeet Reservation there is a need for non-Indian administrators and teachers to be educated in the Native language and culture. The Indian community is very close and the non-Indian school staff have their own housing section and do not participate in anything that has to do with our culture. If you are going to teach a child, you ought to know where they come from and understand their language, culture, and lifestyle.

- The Indian Education Association (IEA) Chairperson from Kodiak, AK thanked the Yupik Nation because they were the ones who inspired Kodiak to undertake their current efforts

with their language. Many in our community say our Aleutic language is dead, but it isn't, because I can speak fluently and now that we have an alphabet I can almost read and write it. The problem is that we proposed the school become involved in providing instruction in Aleut and they threw it back to the IEA. I don't believe it should be our responsibility when they are willing to teach Spanish, Filipino, and other languages in school.

- As an Indian student advisor-counselor who works with both urban and reservation Indian youth in Tucson, AZ, I feel conflicted between my obligations to teach and tutor in academics and the need to provide cultural teaching. Kids who know the language fluently often lack the academics and vice versa, so it creates a conflict.

- As an inner city school teacher, who also serves as a member of the Los Angeles City Schools - American Indian Education Commission, I am frustrated at wanting to teach students about other cultures, but being unable to find any materials. It is important for Indians and non-Indians to know about American Indian culture to close the gap in understanding and unity, but we need to have materials we can use in the classroom.

- Some young people who want to know about their Indian heritage have a very hard time locating information or even someone who can lead them to information. A young man who was trying to find out about his Potawatomi Tribal heritage was unable to get help from the Indian education advisor and it was several years before we accidently located a 30 year old book that just happened to be on someone's desk in the BIA office. There has to be a better way for us to get information for children about their tribal heritage.

- I am Maidu and Washoe and full-blooded Indian. There are so many tribes in California, and we are so diversified and broken-up. Those of us among the northern and central-northern tribes who were gathered up and put on the Round Valley Reservation have become so integrated with other tribes--some of us are full-blooded Indian, but of 5 to 6 different tribes. I hardly know my language because of being tribally mixed. But when I was really small, I remember university people coming to talk to my great-grandmother and to collect information about our tribe. So there is a lot of documentation (pictures, tape recordings, wire recordings, etc..,) on many of the California tribal languages throughout the state and they are being held from us in university archives. I have made inquiries and finally found a lady who lived in my vicinity and had talked to my great grandmother. She obtained these wire recordings. But I would like to see more information from the colleges, especially the University of California, because it is the biggest holder of Native language and culture and won't relinquish any of that material to anyone who is not a teacher or in a graduate program. Since I am not a member of a federally recognized tribe, I am not recognized as a Native American. I don't count. I don't exist and it is really sad.

- It is sometimes tough for non-Indian teachers who really want to learn about the language and culture of the tribe whose children they teach because administrators will tell you not to go up into the community. Also in one Hopi community the tribe really didn't support my desire to learn about the culture, so I was under the opposite kind of pressure.

- On the Hopi Reservation we really don't have a commitment from the tribe to preserve the language and introduce it into our schools system, so we are really having a hard time.

- The Hopi have a lot of clans and the clan leadership gets really involved. Unfortunately they are not united in their primary expectations for education and what they want for their children. This really gets in the way. At the same time, the problems are so overwhelming you can't even figure out where you want to begin.

IV. Programs and Strategies that Work

- Among the Chitimacha Tribe of Texas it is pleasantly surprising to find that all of the tribal members speak their language, from the little ones on up to parents and grandparents. They explain this as the result of keeping their children out of school until age eight and speaking the Chitimacha language in the home. When they do start school at age eight, it is easier to teach the English, arithmetic, and everything else, and they still keep speaking their Chitimacha language. They catch up very rapidly in all other subject areas. It is too bad schools can't start providing programs to support this so parents don't feel they have to keep their children out of school.

- At the Navajo Reservation, one teacher teaches positive thinking every day early in the morning and skills next, and then tries to instill values in her students. Her area of the Reservation is cornered on all sides by really negative living that has been imposed by white people--specifically the prevalence of bars and the sad situation of Indian people, who should be role models, getting drunk all the time. This is the daily life that children see, so it is important to teach positive thinking as well as the language. All of us and Indian teachers and parents need to teach both language and values to our children to overcome this negativeness.

- In New Mexico, the Institute of American Indian Arts has been federally funded to establish a learning resource center. One of their projects is developing a curriculum to teach the English language via a new approach. They have organized it into 15 propositions--five in non-fiction and ten in fiction--based on Meyer's top level structures and Appleby's Story Grammars. This is important because they have young artists who do not think they have to learn about English and "white man's ways." They are trying to teach them that it is possible for Indian creativity and thought to be strengthened by this. By next year they hope to have a software package of a whole language approach to critical thinking and literary analysis to help Native people learn English. Within five years they hope to make this a bilingual program that will dovetail with Native languages as a foundation for creative tribal thought. This is very exciting because it is a new top-down curricular structure.

V. Federal, State, and Local Initiatives

Federal Legislative Update

- Patricia Locke, Hunkpapa Band of the Standing Rock Sioux and Mississippi Band of the White Earth Chippewa, Executor of the International native American Languages Institute, reported on the status of the Native American Languages Act (Senate Bill 1267), which was passed by the Senate and House last week and will be signed into law by President Bush on December 2, 1990. This is the result of two years of work and many difficulties had to be overcome, even though the act was supported by almost every education organization (with the exceptions of NIEA). The Act primarily recognizes the importance of Native languages and declares it to be the policy of the United States to preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages. It encourages exceptions to the teacher certification requirements for teaching Native American languages and encourages use of Native languages as a medium of instruction. Federal agencies are required to evaluate their policies and procedures in consultation with tribes and report to Congress on changes they can make. This is the first

federal statute since 1780 to specifically turnaround the government policy to suppress and really destroy Native languages and culture.

- Ms. Locke further discussed several laws that are already on the books in support of multilingual and multicultural Indian education but are not being implemented:

  - P.L. 100-297, Section 5106 (formerly 25 CFR 32.4) which stipulates that "The Assistant Secretary for Indian Affairs shall, through the Director of the Office of Indian Education Programs, provide for a comprehensive multicultural, and multilingual education program including the production and use of instructional materials, culturally appropriate methodologies, and teaching and learning strategies that will reinforce, preserve, and maintain Indian and Alaskan Native languages, cultures, and histories..." This has been in the CFR since 1979 but the BIA has refused to implement it. Now that it has become a statute, the BIA is required to do so, but for 1990, 1991, and 1992, they have not asked for any money to implement it.

  - P.L. 100-297, Section 5106 also requires the Assistant Secretary to assist tribes with development of departments of education, educational codes, and plans. Again this has been part of the CFR since 1979 but has not been implemented. It has been a statute since 1988. Despite having no money, six tribes--Northern Ute, Southern Ute, Tohono O'Odham, Pasqua-Yaqui, Red Lake Band of Chippewa, and Mille Lacs Band of Chippewa--have enacted language and culture codes which their tribal governments require within the exterior boundaries of their reservations. These codes are very comprehensive and they have the full force and effect of law.

- Ms. Locke recommended that the Task Force (1) help the President implement the Native American Languages Act, (2) require that the BIA provide money so that P.L. 100-297, Section 5106 can be implemented, (3) urge NACIE to adopt the 27 Indian education policies that are now statutory for the Department of the Interior, but not for the Department of Education, and (4) request a funding increase for Park Service's Tribal Cultural Heritage and Historic Preservation Grants program from $473,000 to an amount more adequate to fund the 270 tribes who applied for a total of $10.1 million.

<u>State Initiatives</u>

- After looking at the recent research, educators in the Northwest Territories of Canada felt so strongly about the importance of Native language and culture that they passed a law requiring instruction in Native languages in the primary grades and then instruction in Native languages as a subject area in high schools. So Native language is declared an official language and it is required for school graduation.

- In Oneida, Wisconsin we have a tribal school serving 240 kids in grades kindergarten through 8. We also have 1,034 students in five public schools surrounding the reservation. The only place we can offer language is in our tribal school and there is a distinct difference when comparing our students to those who attend the public schools. Tribal school kids are very happy and their self-esteem is high. They are doing well and there is a lot of parent participation. Over the past number of years we have tried to institute language and culture in our public schools without any success. This past year there has been a lot of controversy in the northern part of our state with regard to fishing. Out of this has evolved state legislation called Act 31 which mandates that all public schools must teach Indian history and culture twice in the elementary level and once in high school. The focus of this legislation is the 13 tribes of Wisconsin because the local population is not aware of who we are and what

we do. Language and culture are so vitally important, that without such instruction we begin to lose everything.

- The Indian Education Center for Excellence, in New Mexico has just entered into a new partnership between 22 public school districts and Indian tribes of the state. We are in the process of developing a five-year strategic plan. In previous meetings between district superintendents and tribal leaders, the issue of integrating language and culture into the curriculum has come up many times and is considered very important. The other issue of concern is the cultural inadequacy and inappropriateness of methods and procedures used for assessing academic success. This is especially important since tests are so often used as gatekeepers that can limit future opportunities for our youth. We also need to create databases that profile our students and that identify exemplary programs so that we can share ideas.

- There is also a move at the state level in New Mexico by the State Bilingual Advisory Committee to establish committees from each tribal group that would certify Native language speakers from their own tribe as being fluent in the language and knowledgeable about the culture. Tribal recommendations would then be forwarded to the State Department of Education for verification and endorsement on a person's teaching license.

Local Initiatives

- Lower Kuskowim School District in Bethel, AK has 23 schools serving 3,000 students, 19 of which provide instruction in the Native language up to grade three, when the transition to English begins. We have 270 teachers, 200 of whom are Anglos. We are looking for some kind of academic preparation by the teachers to fully understand the Native students and what we've been going through the past couple of years has been very troublesome. In teacher negotiations we asked that teachers become academically prepared with at least six credits of our Yupik language and culture before they become permanent. There has been severe teacher resistance to doing this, while the board and parents feel it is absolutely essential. Teachers argue that they can become familiar with our language and culture just by being there. Our stand is that they need formal academic preparation in these areas. We have added incentives to the negotiations by (1) offering every teacher a $1,000 across the board raise, (2) offering a one percent increase over three years, and (3) offering to pay for all of the courses and materials. But the teachers said absolutely not, so it has been very difficult and I am not sure how you formulate a successful policy. Possibly this could be mandated through a state or federal policy that is stated in terms of culture and language of the area served.

- The Puyallup Tribe in Washington state has been involved in implementing a language program for the past several years. One of the problems they have identified with their grant writer is that there is no category within funding organizations around the country for addressing language development and research per se. We have introduced culture and language into the public school system and we have an elementary school on the reservation where it is taught in third grade. Our language is relatively intact, and was well documented in the 50s and 60s, but we need to be able to put our language into instructional methodologies and learning packages that can be used by the schools. Another area we would like to stress is that giving Indian Education Parent Committees more authority (beyond advisory) would really enhance our efforts. Every time we mention something that goes against their perceptions or stereotypical attitudes (which are very conservative and negative), they say that we are an advisory group and they don't necessarily have to do what we say.

- Over the past 10 years, Title V parents in our California district have done a lot of hard work publicizing different people that they want to elect to the local school board. This has paid off since we have had about four people serve on the board who agreed with our ideas and supported meeting the needs of our children. This has resulted in a lot of activities and programs that have been helpful.

VI. Recommendations

- We need to establish standards, definitions, and precise plans when we talk about teaching Native languages because tribal members talk about it but do not have a clear definition in mind. We need to agree on the approach we will take (comprehensive or just teaching words) and on qualifications for teachers. After these are in place, the tribe can establish priorities and if it is important, ways can be found to fund it. For instance, only 14 percent of the Jicarilla Apache still speak their language, so we talk about it a lot, but when you walk down the street you can't have a Native language conversation with somebody else that goes further than "hello."

- It is a real disservice to bring non-Indian teachers and administrators into an Indian community and not provide a strong cultural orientation program. Without this orientation there will likely be many mis-communications and mis-representations of needs, and so forth.

- As a Hopi teacher who also works in Tucson with the Yaqui tribe, I believe that teachers, who are hired by the BIA to come out and work on the Reservation, must have some sort of commitment to the children they are serving. They need to have an orientation program where teachers get language and cultural education and also have the chance to spend time adjusting to the culture and to the isolation of the areas. Without this they tend to leave at anytime during the year and this is a big problem. Secondly, parent advisory committees in different school districts need to receive training so they will have knowledge about policy and what they can and cannot do with their power. Without this knowledge parents feel that they do not have power, and our districts just railroad through whatever program they feel is appropriate.

- As an industrial development specialist for the Navajo Nation, I feel it is impossible to attract outside industries or to get the tribal leaders to appropriate any funds for economic development. I believe that tribal government and economic development should be incorporated at the local school level and then it could be the basis for all sorts of curriculum development.

- I am a Maori (New Zealand) doctoral student from University of Utah in Native American and Polynesian Studies/Education. Our Maori people were historically forbidden to speak the Native language, but now there is a renaissance period of renewed interest. I believe in emphasizing both language and culture because they reinforce one another. The language is what keeps the culture alive, and without it one does not understand the ceremonials and other cultural events. Elder Maori people had the foresight to develop a preschool program which is conducted completely in the Native tongue and has been a factor in the revival of the language. I recommend a truly bilingual approach rather than one with the sole aim of getting children to speak English. Both should be given equal value. I also agree with the need to provide alternate certification to Elders who can be vital in teaching the language and culture.

- If you are an Indian parent, and you have a parent advisory committee, you need to begin your discussion there, to have your points of view represented to your local schools. But you must also take personal responsibility, whether it is learning the language or the culture, to make this an important issue for your children, then other things will start to come into play in terms of resources and opportunities.

- We need to commit funding to people in smaller tribes such as those in California, so that they can use the resources of their Elders to preserve their language and culture. We need to do this now--it is urgent, because these Elders are old and they are dying.

- We should compile a list of cultural and language regeneration projects across the United States for Native people. Universities are a very important resource for these projects.

- We need to watch the evolution of the Smithsonian museum and see how we can tie in some of these concerns to what they are developing, because they do have resources in this area.

VII. **Higher Education and Credentials**

- Native language and culture teachers should be credentialed to teach in public schools on the basis of their life experiences with their own language and culture, rather than on their college degrees and graduate degrees. The University of New Mexico is going to give a special Navajo language endorsement to qualified teachers that are certified. But this is just the initial step. It is not possible to take any more than a few courses in Navajo language, so you can't get a masters or Ph.D. in the subject. It is only considered a subject within a major in Southwestern studies, rather than as a modern language.

- Within institutions of higher education, educational policy should recognize the acquisition of second languages (spoken and written) as a legitimate field of study. American Indian languages should not be labeled as "foreign languages."

- Many institutions have no place at all in their curriculum for indigenous North American languages. Some academic programs only recognize European languages as the languages of research and publication. They even exclude Asian scholarship. There should be an increased long-term commitment in educational policy to teaching and research in Indian languages with administrative funding sources. There are some small temporary programs in existence now, including the Cherokee Culture and Language Institute (Irvine) and the California Indian Project (UC Berkeley). It seems very important to achieve institutional validation of studies in American Indian languages by establishing permanent institutes. This need is made obvious if we look at much of the anthropological literature by non-Indians which makes accounts of "vanished tribes" and "dead languages." A case in point is the so called "Mission Indians" of Southern California. Two tribes, the Tongva and Acjachema, known through the mission labeling system as Gabrieleno and Juaneno, have over 2500 members and descendants, yet they are not recognized tribes. Officially, they have "vanished" and their language is considered dead, yet there are still a number of Elders and adults who speak it. There need to be efforts by researchers to preserve these languages.

- Prescott College has a certified Indian Bilingual Teacher Training program that was started just recently, and this may help the Hopi people preserve their language.

- As Indian student advisors, we do a lot of footwork by visiting in homes, finding out about the child's background, and trying to resolve problems we find. So we're social workers and

psychologists without a degree and we use a lot of our own judgement and feeling about situations we encounter. I agree with the woman who said we need certification to acknowledge our life experience as qualification for what we do.

VIII. The Importance of Studying Tribal History

- All schools that serve Indian students should offer courses in Indian studies at all levels so children can know their past and know who their heroes are too.

- Students have to study American history and world history in schools, but what about tribal histories? Our young people need to know about our experience in this country with the United States government. This should be taught in tribal schools and in public schools. We now control our destinies and we should tell our histories. We talk about tribal sovereignty and self-determination, but it is time we acted and told President Bush that Indian people are demanding what they should have had a long time ago.

- The Wall Street Journal this morning talked about the monument to Custer at Little Big Horn. One woman was trying to change the monument so that there would be a monument to honor the warriors of the Indians who fought there, especially since the Custer monument depicts the Indians as hostile. The woman defended her position by noting that Custer was only there one day, while the Indians were there a long time before he came. That is what education should be all about.

IX. The Special Challenge of Urban Areas

- How do we keep language and culture alive in urban areas that are not home base? The Intertribal Friendship House is in Oakland, CA and serves urban Indians in the same area served by Oakland Public Schools, which is currently in a little bit of financial trouble. There are many other cultural groups in the same area, and trying to melt all of those cultures together is a real task. In the schools, the new superintendent, who is trying to bring financial stability to the system, is against having curriculum which is specifically designed to recognize different cultural groups. And of course, they are broke and so are we, so that is limiting. Also, because of our numbers, the Indian population is probably the last to be recognized in the curriculum anyway. The Native language issue is complicated by the fact that there are a lot of tribes represented in the urban population. The Oakland City Council is trying to address the multicultural problem, but not very assertively. California's governor is not real supportive of Indian education and vetoed a bill which resulted in elimination of some long-standing programs. Our program tries to work with the community to promote cultural values (rather than language) and we try to get parents and the community to emphasize to the school board that we exist and we will apply pressure to have our needs served. We will even remind them of the protest at Alcatraz. Anyway, we need to hear how to promote the recovery of cultural values in our type of urban setting and how to institute them into the school system.

- Minneapolis/St. Paul, MN, Charlotte, NC, and the Urban Indian Magnet School in Buffalo, NY were cited as strong examples of urban programs that serve multiple Indian tribes.